Ivory Soap for White Hands Only? -- Seems So

R. R. Carroll, a reader, called attention recently in a letter to the editor to the Ivory Soap advertisements in connection with the Lowell Thomas ABC-Network broadcasts of the news each evening at 6:45 p.m. "In the course of the presentation of Nelson from the sponsor," notes Reader Carroll, "he usually brings up the fact that your hands will have a 'NEW WHITENESS', etc. This appears that the ADVERTISING is directed ONLY to those whose hands are WHITE. Many NON-WHITE hands USE Ivory, I am quite sure, but when this SUBTLE APPEAL breaks through their skulls, they will DROP IVORY for any other soap IUST AS GOOD. Some persons are VERY ADEPT at introducing the RACIAL ISSUE in WHATEVER THEY DO, and one must be VERY ALERT to detect it."

The above letter serves to show that most NATIONAL BRANDS of soaps, foods, drugs and other commodities HAVE YET TO PROVE that they regard YOU in any other light than PLAIN FOOLS with YOUR MONEY. They make AMERICA'S HARLEM A DUMPING GROUND for their products because they know you are FOOLISH ENOUGH to fall in line, even when they INSULT YOU by inference in the things they say about their products in the WHITE DAILY newspapers, on the radio, billboards and on television.

PROCTOR & GAMBLE, manufacturers of IVORY SOAP, are so SURE they have YOU OBLIGATED to buy THEIR SOAP, that the yhammer away openly on the idea that their soap leaves the hands LILYWHITE. You know that they are not TALKING ABOUT YOUR HANDS. In fact, it is an OPEN SLUR designed to make you realize YOU DON'T BELONG to the race with the LILYWHITE HANDS, but are SO ANXIOUS to spend YOUR MONEY for their product because it is for LILYWHITE HANDS and not YOUR HANDS, that they take the attitude that they don't HAVE TO WORRY ONE BIT about GETTING YOUR MONEY. They don't do a THING for you. They know as much about YOUR PROBLEMS, about your HOPES, about your FEELINGS and how YOU HAVE TO LIVE as you know about what they say about you BEHIND CLOSED DOORS when they cook up things like this INSINUATING HANDS advertising campaign.

They leave you OUT OF EVERYTHING they do, these big national companies. But they DON'T leave you out of their plans to GRAB YOUR MONEY. All you have to do is to LISTEN to the radio and television programs they sponsor. Count how many times they use your musicians, singers and comedians. Then think of the millions of dollars YOU SPEND for what they are selling! NOT A SINGLE ONE OF THEM thinks enough of YOU to give you the CONSIDERATION [illegible] OTHER RACE under the sun to MAKE SOME OF THAT MONEY! Have you ever heard of CAMPBELL SOUPS which you spend hundreds of thousands of dollars every year to buy, doing A SINGLE THING to show that that company RECOGNIZES YOU as a loyal customer? You see Campbell Soups spread on the shelves of all your grocery stores, but do you ever STOP TO REALIZE that when you buy it, you are not helping yourself, but KEEPING THEM HAPPY in the knowledge that they don't have to do a thing to GET YOUR MONEY but put it on the shelf and let you see it? How many Negro SALESMEN for Campbell Soups do you know? How many Negroes WORK in the Campbell Soup Kitchens? Yet, you feed YOUR BABY their products, IGNORANT that you are not doing yourself nor your baby any great favor by putting YOUR MONEY into something that means NOTHING AT ALL to you except that it is CANNED soup which YOU CAN MAKE yourself if you how to cook.

You don't see Negroes DRIVING the big delivery trucks Campbell's, White Rose, Del Monte, Flagstaff, Wonder Bread, Armour, Swift, Cudahy and the rest of them send on their DAILY INVASIONS of Harlem, the Bedford-Stuyvesant district in Brooklyn and the Bronx. You don't hear of ANY of them returning ANYTHING to you for the MONEY YOU SPEND with THEM. All they do is TAKE and don't even say thanks. You look on your grocer's shelf and you see many brands of various foods. You make a choice. Why? Because they advertise it so heavily that you BUY IT UNCONSCIOUSLY. They insult you by ignoring your own newspapers, putting their ads in white papers. They don't want to recognize you as a mighty and tremendously wealthy market. Did you ever stop to think that there is LITTLE OR NO DIFFERENCE in, say canned vegetables like tomatoes, asparagus, beets, spinach or peas? ALL OF THEM MUST pass U. S. GOVERNMENT INSPECTION and by LAW are prohibited from putting on the market anything that VIOLATES the Food and Drug Act. You get NOTHING from them except what YOU BUY with YOUR MONEY. They take what YOU SPEND WITH THEM and pass it around among THEIR OWN people, and thereby use YOUR MONEY to KEEP YOU IN ECONOMIC SHACKLES because you DON'T KNOW how to spend YOUR OWN MONEY.

You have been INSULTED for years by the AUNT JEMIMA pancake manufacturers who MAMMIFY your women through advertisements in WHITE MAGAZINES and NEWSPAPERS, over the radio and elsewhere by making it appear that you are so IGNORANT you can only speak in the southern "LAWDY, DIS HEAH PANCAKE MIGHTY FINE, CHILE," dialect. Have they ever given you ANYTHING to gain YOUR MONEY for their products? WHAT MAKES THEIR PANCAKE FLOUR ANY BETTER THAN OTHERS that DON'T insult you as a race?

Don't be a slave to ANY OF THEM. They don't mean YOU ANY GOOD. Don't you mean THEM ANY GOOD where YOUR MONEY is concerned. Their advertisements are NOT DIRECTED AT YOU. Otherwise they would recognize Negro newspapers. You represent what the CAT BROUGHT IN, the LAST CONSIDERATION in their viewpoints, but the FIRST in TAKING YOUR MONEY. THEY FLOOD your neighborhoods with the new antihistamine drugs, but how do you know such stuff IS GOOD FOR YOU? You buy it because you hear about the things they BRAG it will do. YOUR BEST BET is YOUR PHYSICIAN. There are some people who consider ANTIHISTAMINE TABLETS AND DRUGS to be NOTHING BUT A KIND OF DOPE that does YOUR SYSTEM NO GOOD AT ALL!

50-YEAR REVIEW INCOMPLETE:

Life Admits Omission of Us Was 'Mistake'

NEW YORK—Life magazine has admitted that its neglect of the contributions of colored people to American life in its half-century edition was its "worst mistake."

The admission was made by J. P. Cuyler, for the editors, in response to a letter written by James H. Hill of Philadelphia, contributor to the ANP.

In his letter, Mr. Hill pointed out that appreciation of Life's sympathetic treatment of articles involving the race issue was wiped out by the incomplete reporting of this nation's half century of progress.

Maybe by 2000

After noting the two, and the only, undesirable references to anything resembling color and listing some of the persons omitted from consideration, Mr. Hill concluded his letter with these terse words:

"With every hope that by 2000 at least one colored person will have done enough to warrant Life's attention in a centennial issue, I am . . ."

In acknowledging the error, which has merited the magazine much undesirable publicity, Mr. Cuyler stated in his letter:

"We were very much moved by your sentiments and agree with you that our mid-century issue was incomplete inasmuch as it made no mention of either the progress of racial tolerance or of any prominent colored persons.

"Entirely Unintentional"

"That this was entirely unintentional, I don't think I need to say to you. We neglected many aspects of American life from 1900 to 1950, but probably our worst mistake was our neglect of the colored group.

"Please forgive us, and accept our thanks for your very fine letter."

Excerpts from Mr. Hill's letter which prompted the belated apology follow:

Lists Some of 'Greats'

"However, when Life can call itself adequately reporting a half-century of Americana without the inclusion of former Governor William H. Hastie (now a Federal Judge here in Philadelphia); Dr. Ralph Bunche, ageless Josephine

Baker, Duke Ellington, Jim Europe, Mrs. Mary McLeod Bethune, Richard Wright, Dr. George Washington Carver, Joe Louis (whose boxing record is better, as far as title defenses are concerned, than all other heavyweight champions' put together); Henry Armstrong (only man in the world to hold three titles simultaneously) and many others;

"Then it's just about the darndest oversight I know of.

"You did manage to record a crap game among colored men on the Boonville-New Franklin Ferry . . . and you mentioned . . . something about Gilda Gray doing everything from the Charleston to the N——r Itch. I agree that such things do not add lustre to Americana. You devote four pages, though, to cubist art.

I, Too, Belong Here

"Like most colored persons, I like to believe that I am part and parcel of this country's life blood—that I belong here where I was born just as other Americans.

"I quit a field representative's job with a left-wing union in '47 to go with a right-wing outfit.

"Now Life is telling me that I've been engaged in wishful thinking. I suppose Branch Rickey's hiring of Jackie Robinson was just another baseball transaction, and it was not unusual for a colored student to captain Yale's grid team in the first 50 years of the 20th Century.

Want Story Of Negro Taught In Schools

Rayford Logan Named Head of Historians

ATLANTA. — (ANP) — Meeting in Atlanta for its 35th annual conference last week, the Association for the Study of Negro Life and History urged more study of Negro history in American schools, and elected officers.

Elected to office were the following incumbents: Dr. Rayford W. Logan, director of research; Mrs. Mary McLeod Bethune, president, and Carter R. Mehlinger, secretary-treasurer.

The administration promised to carry on the work started by the late Carter G. Woodson, most famed of all Negro historians, and founder of the association.

Highlights of the meeting was the demand by several speakers for the teaching of Negro history in more American schools throughout the nation. Dr. R. O. Johnson of Morris Brown college keynoted this tune when he said:

"We must face the fact that most people of the United States are not familiar with the Negro's contribution to the social heritage which is ours as Americans.

"Rather they are victims of a deliberate and vicious effort of long duration to destort the facts in order to prevent not only whites from accepting the Negro as a person and as an equal but also to keep the Negro from regarding himself as an equal of other people. Although this campaign has been successful, Negroes have individually and collectively been able to refute through their own achievements the theory of inequality.

"This together with the general awakening of the masses of Negroes and the fact that the outside world has selected the Negro as the barometer of the reality of practical democracy in the United States, creates the psychological readiness among the American people for a new approach to the Negro and the part which he has played in the building of our social heritage and the part which he can and should play in the future."

In a report, Dr. L. D. Reddick and C. A. Bacote, history professors, Atlanta university, declared:

"American universities in general, especially the larger ones, should be encouraged to strengthen their teaching and research staffs with scholars who are qualified by interest and training to develop a program of Negro studies.

"This will mean the employment of more Negro scholars in so-called white colleges. This recommendation, however, does not rest upon the assumption that only a Negro scholar is qualified to promote or pursue Negro studies. The term 'Negro studies' refers to a subject area, not to the skin color of the scholar."

To carry out these aims the association has advocated the following program:

1. Assistance to students of Negro life and history.

2. Publication of articles and documents on generally unknown facts.

3. Publicizing of statistics and stories of the past of the Negro.

4. Increased circulation for the association's publications, "The Journal of Negro History" and "The Negro History Bulletin."

5. Formation of local clubs and classes and stimulation of local groups to help change the attitude of communities toward Negroes.

6. More training of students in methods of research at accredited universities.

Various meetings of the association were held three days in Atlanta at the following places: Wheat Street Baptist church, Spellman college, Clark college, Morris Brown college, Trevor Arnett library, and the new YWCA.

The opening meeting was dedicated to Woodson, founder of the organization. Mayor William B. Hartsfield welcomed the delegates to the city. He said:

"We don't need to go to Asia, Africa, and other countries of the world in our fight for freedom—that fight can begin right here in the United States, especially in Georgia."

Dr. Bethune, president emeritus of Bethune-Cookman college, said:

"We're living in a new day with opportunities and advantages and we must bring ourselves to realize our individual responsibility to help make this a world full of peace, prosperity and brotherhood, fellowship, economic security and freedom—freedom going down to the grass roots and giving the most humble of us the thing that brings security in years to come."

Miss Gwendolyn Brooks, winner of the Pulitzer prize in literature, was honored at a banquet. She told of her early struggle in poetry and how she finally made the grade.

Others honored at the meeting included Dr. Paul Knapland, University of Wisconsin, winner of the association's $100 award for writing the best article on Negro history during the year, and Dr. Simon Mos[illegible], Princeton university, and Dr. Benjamin Quarles, Dillard university.

Southern Negro Tells Race To Watch Social Conduct

TALLAHASSEE, Fla., Feb. 9—(AP)—A Southern Negro told his fellows yesterday to watch carefully their social conduct, now that the barriers of prejudice are gradually being lowered.

Dr. J. A. Long, Jr., of Palatka, Fla., said Negroes have a long way to go before "we get our goal."

He spoke at the corner-stone laying for a new Negro hospital at Florida A. & M. College.

Some things the Negro in the Deep South must do, he said, are these:

"We must stop loafing and swearing on the streets.

"We must stop throwing weekly wages away, stop talking loud and telling our secrets, stop wearing dirty clothes for evening dress, stop letting our children go dingy and dirty and stop insulting unescorted women.

"Our children should not be neglected because they are Negroes. Our women should not be untidy just because they are colored and no man should be dumb just because he is dark . . ."

He continued:

"We are not wanted in white neighborhoods, not always because of race but often because of risk; not always because we are slaves but often because we are still asleep; not because of prejudice but often because we destroy property; not always because of color but often because of character; not always because we are wanton but often because we disrespect women."

Negroes, he declared, are not immune to the mental boll weevils that cut and crawl into the brain and blood of all races.

The South has challenged the Negro as to his qualifications, he said. "Let us meet the challenge."

Negro History and History

A GREAT achievement of the colored people of this country has been the successful campaign to interest the entire group in the annual celebration of Negro History Week.

After many years of faithful effort on the part of a consecrated few we have now reached the point where we are all more or less cognizant of the Negro's past in this country and throughout the world.

In practically every Negro school, and in a whole lot of white schools, Negro History Week will be celebrated with appropriate ceremonies and exercises this year, as in the recent past.

Millions can remember when there was little interest in Negro history and less knowledge, but that time has happily passed.

Today there are few intelligent youngsters who do not know something of the great men and women who left us a rich heritage of achievement and scholarship, whose accomplishments measure up to the best mankind has done down through the ages to the present time.

The Pittsburgh Courier has done its part to help bring this about, and it will continue to do so because it realizes, along with others, that a people who know nothing about their past is unlikely to be too interested in planning for the future.

In stressing Negro history, however, there has always been a danger that we might go too far in the direction of racial chauvinism because of imbalance in our thinking which one-sided study usually produces.

It should be remembered that knowing Negro history is just a part of the larger study of history which enables us to place events in their proper perspective.

Just as no one can properly understand American history without knowing what went on simultaneously in all parts of the world, so no one can appreciate the Negro's contribution to world progress without understanding the relationship of his achievements to that of other people.

You cannot put together a cut-out map of the world with just a few countries—you have to put them all in their proper places to get the complete picture.

In that connection it is just as important to know what the Javanese have done as it is to know what the Egyptians and the French have done.

To foolishly claim that Africans have done more than anybody else is just as bad as making a similar claim for Europeans.

There has been a disposition of late years in the study of history to play up the achievements of the masses and to play down the contributions of individuals, while at the same time to point proudly to what individuals have done as proof of the greatness of the generality.

Here, too, there has been a distortion which has made for faulty understanding and analysis; for history shows that extraordinary individuals have had perhaps as much influence on the masses as the other way around.

The proper study and understanding of history requires chronological, geographical and cultural approaches which call for more than superficial examination and more than transient attention.

To place our life and achievements and contributions as Negroes in their proper perspective in the general stream of world history is the goal which we should all strive to attain.

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Excerpts from Mr. Hill's letter which prompted the belated apologetic itself adequately reporting a half-century of Americana without the following:

"I do not know whether the col-inclusion of former Governor Wilcan culture was deliberately ig-Judge here in Philadelphia); Dr. nored in your half-century issue or Ralph Bunche, ageless Josephine not. Baker, Duke Ellington, Jim Europe,

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in the first 50 years of the 20th Century.

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You're the Emancipator!

ON Feb. 12 the whole nation and much of the world celebrate the birthday of Abraham Lincoln who preserved the Union and FREED those held in bondage.

It is a day that ALWAYS should be remembered and celebrated because in UNION there is strength and in FREEDOM there is hope and opportunity.

Lincoln is RIGHTLY known as the Great Emancipator, but in a very real sense every one of us is POTENTIALLY an emancipator.

NONE of us is free that has not severed the chains which PREVENT him from moving onward and upward.

We are all BORN in slavery, being ignorant, helpless and dependent upon others when we come into this world, regardless of our color or nationality or class.

Our lives consist of a long struggle to EMANCIPATE our bodies and our minds.

All of us succeed to a CERTAIN degree, and it is the dream of enlightened humanity that some day man will succeed ENTIRELY, but almost none has done so.

The shackles of ignorance are severed by the saw of curiosity.

The man who really WANTS to know what to do and how to do it, and is willing to TRY, is on the broad road to emancipation.

If men could break those chains in the PAST when there were few or no schools and almost NONE of the educational facilities which we have today, there is no reason why they should not do so today when knowledge is almost free for the asking.

Anybody today who WANTS to emancipate himself from ignorance can do so with little difficulty.

Another fetter that binds mankind is LAZINESS, and it is within every man's power to free himself from that malady.

NOTHING has retarded the progress and prosperity of mankind more than plain unwillingness to work industriously toward some definite goal.

Another state from which all men can emancipate themselves whenever they get ready, is ENVY.

Many of the aches, pains and FRUSTRATIONS in life are due to this one cause, one of the hardest slave-drivers of all.

Envy comes from an unwillingness to ADMIT the superiority of others, to graciously accept that fact, and to try to REMEDY it.

Another fetter which we ourselves can strike off is HABIT—the kind of habit which ties us down and PREVENTS us from rising.

There is something pathetic about those of us who SAY we want to be free and yet CONTINUE habits which waste our money, steal our time and ruin our health.

And very often those who are the slaves of habit, are always the serfs of laziness and ENVY.

There are MILLIONS who would be emancipated from insecurity and worry today if they had spent more time over books and less time over cards and billiards.

There is no GREATER shackle holding down mankind than DEBT, and while nearly all those who are fettered by it regret it, too few have sufficient DESIRE for freedom to sever its bonds.

They USUALLY try to emancipate themselves from debt by acquiring more creditors until TRAGEDY overtakes them.

Freedom like charity begins at HOME and within one's self, and REAL emancipation must be accomplished by him who WANTS to be free.

In his own individual way each person is his OWN Lincoln, with the power within himself to strike off the chains which HAMPER and restrain him and thus approach nearer to his heart's desire.

But There Is Harm In "Boy"

The president of the Continental Southern Lines, Inc. sees no harm in his drivers referring to Negro male passengers as boys. In a letter addressed to the president of the New Orleans NAACP branch, the company president wrote:

"I cannot see why this reference to people of your race as boys should be objectionable. I have had in my employ many Negroes, both in this business and on farms that I operate as servants, etc. and I know people of your race. Many times people are spoken to and called "Buddy" or "Boy" and terms of this kind, not in a matter of reflection."

That, of course, is the opinion of a white man, who manifestly, has had contact with Negroes of a type, who by the very nature of his work, was extremely limited. He therefore, is not in position to sense fully, the great injury and hostility created in the minds of Negroes when they are referred to as "boy" or "girl", as so many uninformed or misinformed whites are accustomed to doing. It is the worst sort of interracial etiquette for a white person to refer to Negroes as "boy" or "girl." And the individual who insists upon doing so is rendering a great disservice to the cause of race relations.

We once saw a story written by a Negro man entitled, "Things I wish white people could learn." Listed at the very top of his enumerations was his great desire for white people to know what goes on in the minds of a Negro man when they refer to him as "boy." Even those Negroes, such as the Trailways president referred to as servants, etc. resent but cannot show, this insult of being called "boy" or girl. And what is more, it is a sign of great discourtesy and disrespect. Any white man interested in creating better relations and reducing tensions, to say nothing about winning the confidence and patronage of Negro passengers, should accord this elemental social courtesy without a single objection. And the fact that we still have whites who refuse to recognize this basic obligation, is indicative of what a long ways we still have to go in our Southland.

Children learn racial taboos very early, from grown folks, she asserts

BOSTON, Nov. 21 (WNNS)—Parents often act as if Johnny were deaf, dumb and blind, but actually children become aware of adult patterns and prejudices as early as when 2½. So Dr. Mary Ellen Goodman, sociologist of Wellesley College, recently told members of the Nursery Training School here.

"Children of 2½ years begin to distinguish racial differences," Dr. Goodman said, reporting on studies of more than 100 children. "Their interest increases markedly between 4 and 5 years, when they begin to work out vague fuzzy categories about all kinds of things."

Children are "quick to feel a social taboo even if they do not speak about it," she said, adding that "attudes are learned, not inherited." Dr. Goodman suggested that the subject of race be taught "as we teach about sex—factually, accurately, positively, unemotionally and upon demand."

City Club Campaigns Against Use of Racial Tags in Daily Newspaper

Citizens' Help in Changing Tribune's Policy Chicago's Leading Civic Organization Asks

CHICAGO—The City Club, composed of leading citizens, after seven months of campaigning to get the Chicago Tribune to change its policy of racial labeling, is taking its case to the people.

It heads its report:

"John Smith, Negro" in the Tribune.

Distribution of thousands of copies of the report by the City Club came only after the failure of personal contacts and other forms of persuasion.

The Tribune, headed by Col. Robert R. McCormick, is one of the nation's largest and most influential newspapers.

The City Club is composed of citizens prominent in both local and national fields.

Text of Report

Text of the report is as follows:

"JOHN SMITH, NEGRO" IN THE TRIBUNE

This report deals with the Chicago Tribune's practice of race-labeling colored persons in the news. Our other city-wide papers have abandoned race labeling.

We shall describe the practice, state our objections, summarize the Tribune's defenses with our comments thereon, discuss borderline cases, emphasize the importance of the question, and close with our recommendations.

The practice

By race labeling we mean the persistent repetition of a racial designation, particularly in the "John Smith, Negro" form when it has no indicated relevancy.

The Tribune's practice is illustrated in clippings from a test period (see cover, upper left corner) which we selected arbitrarily in January, 1950. That test shows, from Jan. 23 to Feb. 1, the following examples:

The date, nature of story and occurrence of "Negro" label are as follows:

Jan. 23, GI's bad envoys. Their crimes "blacken" reputations — 3 times.

Jan. 25, Robbers, "both Negroes." — once.

crimes "blacken" reputations. —

Jan. 26, Carriers of guns. — once.

Jan. 27, Rapists sentenced (page 1). — once.

Jan. 28, Nomination for Judge — 7 times.

Jan. 31, (Caption) Negro Gets Death (for attempted rape). — 5 times.

Feb. 1, Rapist pleads guilty. — twice.

We believe that this period is typical. A casual reading at any time will show frequent examples of race labeling. The single issue of July 26 supplies six clippings in the lower left corner of our cover. Representatives of the paper do not deny the practice, but seek rather to justify it.

Our Objections

We object to race labeling first because in a paper that emphasizes crimes of violence as the Tribune does there are inevitably many news stories connecting colored persons with such crimes. The inference is drawn by readers that the group has inherent biological tendency toward crime.

No reputable anthropologist or other scientist will support the soundness of such an inference.

To the extent that they have a high crime rate it is attributable to the unfavorable conditions in which they live.

Notoriously such conditions produce criminals. Witness the record of the area "back of the yards" and the manner in which that record has been improved with community integration and a concerted effort to neutralize some of the poisons that have been at work

To be constructive, anyone who calls attention to a high crime rate in a group should also call attention to the cause-and-effect relationship between the living conditions and the crime rate.

Alone in Policy

The facts that the Tribune is alone in this policy and that we have constructive agencies in the field, such as the Commission on Human Relations and the Chicago Council Against Racial and Religious Discrimination, probably account for the absence of conspicuously bad results here.

In Los Angeles a few years ago, when the newspapers followed a similar policy against Mexicans, serious riots ensued. The cause-and-effect relationship was so clear that the publishers desisted from the policy.

A second objection is that, like third degree, race labeling is selectively used against the poor and the friendless. Joe Louis, Percy Julian and Ralph Bunche are not usually labeled.

A third objection is that even the items which are not associated with crime tend to set colored people apart as second-class citizens. Labeling emphasizes differences which are irrelevant to most news stories and irrelevant to questions of citizenship and basic rights.

It encourages readers to think of people in terms of classes or types instead of as persons. It is undemocratic. It is contrary to the principles on which our country was founded.

Whether the Tribune employs the practice from choice of its own management or as a response to a supposed desire of its readers, the practice of race labeling contributes to segregation and discriminatory treatment.

Hitlerite Practice

To get away from the difficulty of trying to think rationally about an emotionally charged subject that is close to us, we may consider a parallel practice that is farther away in time and space. Jews in Hitler's Germany were forced to wear the Star of David as a badge.

It could be argued there as here that the practice merely advertised a thing that was true and that it did no direct harm, but all of us agreed in condemning the practice.

The objective of the Hitlerites was to set the Jews definitely apart so that the rest of the community would become, to the extent of that small influence, better adjusted to the idea of serious discriminations, cruelties and crimes practiced against the Jews.

We assert that labeling forces colored people to walk through the pages of the Tribune wearing the equivalent of a Star of David.

Scapegoat Mentality

Our fourth objection is that selection of the group for this treatment is arbitrary. There are other groups as to which some readers desire information of the labeling type, based upon race, religion, national origin, or political affiliation; for example, Catholics, Jews, Mexicans, Poles, Italians, Legionnaries, Socialists, and Communists.

The explanation of the difference in policy is in part that these groups possess political and economic strength such that it is inexpedient for the paper to antagonize them, while others as a group are so accustomed to discrimination and oppression that they can be subjected to the labeling treatment with impunity.

In part it is a matter of feeding the vulgar appetite for a scapegoat. The fact that many readers fail to find anything offensive in the race-labeling policy is typical of the scapegoat mentality and illustrates the insidious character of the practice under discussion.

The Tribune's Defense

The Tribune's defense as stated in correspondence is that the label contributes to the news story and that readers are entitled to every scrap of information about the principal in the story.

We have replied that they do not in practice supply every scrap of information. For example, irrelevant details—the color of the subject's necktie, what kind of jewelry he was wearing or whether his hair was parted on the left or the right—are ignored.

The question is whether the race label is relevant and also whether, if relevant, the relevancy is on such a point that the arguments for silence outweigh the arguments for using the label.

We have been unable to obtain any elaboration from the Tribune upon this relevancy issue. We are now opening up the matter to the public because of the Tribune's refusal to talk it over across a lunch table.

Special Obligation

We are convinced that some o the Tribune representatives whom we have contacted agree with us at heart but lack the power to define policy. Personal conference with Col. McCormick is unavailable, the assigned reason being doctor's orders.

The concept of a free press necessarily involves the correlative concept of a responsible press. A paper like the Tribune which prides itself on fighting for freedom of the press owes a special obligation to avoid practices which hamper the freedoms of some citizens.

The argument is sometimes made that those who, like us, insist on bringing practices such as race labeling into the open are agitators and trouble-makers and that all would be sweetness and light if we would desist.

False Argument

This argument reminds us of the small boy who, when accused of pulling a kitten's tail, answered that he wasn't pulling—he was merely holding and the kitty was pulling.

The Tribune in its race-labeling policy is the one who is holding the tail and keeping matters stirred up. We are not the primary agitator. It is we who ask for more reticence on this issue.

Instead of the foregoing traverse we can plead in justification that agitation is the yeast in the rising bread of social evolution.

Further, we hold that epithets like "reformer," "agitator," and "do-gooder," in addition to being literally terms of praise, are attempts to substitute an argument ad hominem for the topic under discussion. They are a confession of weakness in the user's case.

Borderline Cases

In a clipping headed "Negro is Slated by GOP for Circuit Court," the racial point is relevant. Party indorsement of a colored person for the Circuit bench is rare enough to be news. This would justify mention of the racial angle, but not the seven-fold repetition of the word "Negro."

Although there is no repetition in the announcement of a person's winning musical honors we consider the single labeling objectionable because of its form and because it's another blow in the repeated blows that form the race-labeling policy.

We concede that in both of these cases the person who is the subject of the story may see no objection or can perhaps be prodded into saying that he sees no objection, but this is not the point. Individuals are not free to speak out.

The point is that even items that are relevant and hence would not in themselves be called race-labeling, become objectionable as elements in the pounding effect of the total policy. This is true regardless of whether the items are creditable or discreditable.

"Not All Black"

We concede that this problem, like practically all other social problems, does not admit of absolutes. The Tribune's policy is not all black. Time, February 13, page 66, announced that "The Chicago Tribune, responding to requests, has just banned the race tag from ads."

In a praise-worthy editorial entitled "Negroes in Southern Universities" the Tribune said, June 7, 1950: "It is simply a fact...that there is no first-class university in the world outside of our Southern universities, which excludes men on account of race."

During the past year the Tribune has published an excellent series of signed articles on minority group problems. Particularly in the sports columns the paper has shown a disposition to let athletes stand on their achievements as athletes.

For example, in reporting the local Golden Gloves bouts in the spring of 1950 there was no colored verbal mention of the point brought out by the pictures that four of the six winners were not white.

Raises Question

We raise the question whether the more satisfactory policy on sports may be attributable to a general attitude in the sports field such that if Tribune reporters pursued the policy adopted by the paper in the news columns, they would run the risk of ostracism.

Do pugilists and baseball and football players have higher standards of fairness and more willingness to practice the Golden Rule than the average Tribune reader, with more aggressiveness in insisting that those stands be observed?

If they do, let us take a leaf from their book and exert similar effective pressure on the rest of the paper.

We believe that the standards of the average reader are above those of the present general news policy and that a gracious and voluntary reform would be welcomed by a majority of Chicagoans.

Disaster Slur Deplored

In the Tribune's report of the southside gasoline truck collision in which over 30 persons lost their lives, the list published on page 1 showed 23 occurrences of the word "Negro."

The news fact that so large a proportion were colored could have been stated in a single sentence. Time magazine, June 5, 1950, treated the story without mentioning the race angle.

It can be suggested that the Tribune's purpose was to assist in identification of the bodies but the very fact that so large a proportion of the dead exhibited this physical characteristic nullified its effectiveness for identification.

In nearly every case the namely and residence of the victim was given so that no need of identification was present.

Held Heartless

At this point we wish principally to emphasize the fact that because race labeling helps to set colored people apart, it is one of the props of segregation and must be considered in relation to the whole segregation problem.

Persons who view segregation in its manifold ramifications with equanimity will be inclined to poohpooh the unfairness of labeling in the news.

Segregation imposes needlessly

Importance of Practice

What we have said about objection and our answers to suggested defenses have a bearing upon the importance of

Alic Templeton stipulates that he shall not be introduced as a blind

duplicating expenses on education, transportation, national defense, and other fields in which it operates. The money cost is tremendous, but more serious than this is the fact that it is wrong and generally recognized to be wrong here and abroad.

The separate-but-equal idea was demonstrated to be a hollow sham in Henderson vs. Southern Railways decided June 5, 1950, by the Supreme Court of the United States.

The fact that we tolerate the discriminations and cruelties associated with segregation is interpreted by critics of our institutions as indicating that we do not honestly believe in the principles enunciated in the Declaration of Independence and the Constitution.

Must Practice Preachments

At this time of world crisis it is especially important that we practice our own preaching about equality.

Otherwise we become still more vulnerable to the charges made against us in the halls of the United Nations and by communist agitators in Europe and elsewhere—even within our own country.

A group of internationally famous experts brought together by UNESCO has recently prepared a Report on Race which concludes with the following statement of what is at present scientifically established concerning individual and group differences:

"(1) In matters of race, the only characteristics which anthropologists can effectively use as a basis for classifications are physical and psychological.

"(2) According to present knowledge there is no proof that the groups of mankind differ in their innate mental characteristics, whether in respect to intelligence or temperament. The scientific evidence indicates that the range of mental capacities in all ethnic groups is much the same.

Differences Unimportant

"(3) Historical and sociological studies support the view that genetic differences are not of importance in determining the social and culture differences between different groups of homo sapiens, and that the social and cultural changes in different groups have, in the main, been independent of changes in inborn constitution. Vast social changes have occurred which were not in any way connected with changes in racial type.

"(4) There is no evidence that race mixture as such produces bad results from the biological point of view. The social results of race mixture whether for good or ill are to be traced to social factors.

"(5) All normal human beings are capable of learning to share in a common life, to understand the nature of mutual service and reciprocity, and to respect social obligations and contracts.

"Such biological differences as exist between members of different ethnic groups have no revelance to problems of social and political organization, moral life and communication between human beings.

"Lastly, biological studies lend support to the ethic of universal brotherhood; for man is born with drives toward cooperation, and unless these drives are satisfied, men and nations alike fall ill.

"Man is born a social being who can reach his fullest development only through interaction with his fellows."

The complete text is obtainable from Publications Bureau, Lake Success, N.Y.

Recommendations

We urge first an attempt to see the race relations problem with clear-eyed vision, freed of ancient prejudices and mistakenly selfish interests.

To our readers we recommend action through any channels of influence at their disposal, as readers, as subscribers, as personal acquaintances of the Tribune management, or as members of civic organizations. We leave our readers to choose among peaceful methods those that will most effectively promote our objective.

To the Tribune itself we recommend a change of policy, although not a complete abandonment of the use of the word "Negro." Instances in which the word has been used with a repeated and hammer-like effect demonstrate the point that it is difficult to use such a poison in moderation.

Hence the new policy should in all doubtful cases resolve the doubt against anything resembling race labeling. The details must be worked out by the paper itself.

By adopting such a policy the Tribune will not only be doing what is right and fair but will be benefiting itself and the community.

Wilkins Hits Negro Omission In life War Picture Record

New York, Oct. 5.—Life magazine's Picture History of World War II is a "lily-white" book which "manages, skillfully and deliberately, to carry record of non-whites who helped toward victory," Roy Wilkins, administrator of the National Association for the Advancement of Colored People, charged this week in a letter to Life Publisher Andrew Heiskell.

Nothing that the 364-page volume of text and photographs includes only one picture of a Negro soldier—an accordion player weeping over the death of President Roosevelt Mr. Wilkins lamented the fact that the book gave no indication "that on-tenth of the population of America had its share of men in the uniforms of their country doing their best all over the world in the fight against Hitlerism and Japanese imperialism."

The participation of numerous Negro units in both the European and Pacific theaters was cited by Mr. Wilkins, especially the building of the Ledo road and the Alcan highway, with the observation that "even the smallest bit" of the record "has been blotted out."

Report From Europe

by Ollie Stewart

PARIS — Gordon Parks, Life photographer, has discovered that it is easier to escape from America than it is to escape from American prejudice! Parks, who recently came to Paris for two years with his wife and three children, this week threatened to take his children out of an Anglo- American school here unless school authorities stopped using a geography textbook that reeks with some of the most vicious racial propaganda ever put into print.

I had a chance to look over five pages which Parks ripped from the book after his daughter had called his attention to what she and other English and American children were being taught.

And if the children believe half of it, they will certainly grow up with a sorry opinion of America's colored millions.

Cotton Not the Real Topic

Discussing cotton, the author of the geography uses the subject only as a springboard to reach his main theme — "happy d-----s." He also calls them "negroes" and "piccaninnies" and "mammies."

"'D—s' and cotton both love the warm sun," he tells the children, as he pulls out all the stops. He paints a glowing picture of black hands gathering in snowy white cotton while happy minds and happy tongues give forth with work songs.

Good, benevolent Mr. Jones — the white boss — looks after all their worries. He rents them a patch of ground; he provides them with food and a shack; and he vouches for them in business matters by signing his name — after they have signed with an "X."

Stigma on Entire Race

The author dumps America's largest minority (for school children to see) into one big cotton-picking sack. Look at them, he says. Ten millions of them — all in there grabbing and singing and making an "X."

That's how we get cotton—that's why we have "d—s." And for collateral reading, he suggests Uncle Tom's Cabin.

I've said it before, and I think it can stand repeating: Colored Americans who stay at home have no idea of the international libel that's used to poison the minds of the world against them.

The British and Americans have been doing it systematically for 500 years, and are still at it.

More Snooping Needed

Books and movies have become terrible weapons of distortion in the hands of race-baiters. Radio and television can be even more powerful. But somehow, somewhere, a way must be found to challenge them.

The 10-year-old daughter of Gordon Parks has suggested one way. She came to Paris and dug up for exposure a very vicious book. It seems to me that more traveling and more snooping around would at least show that you care what's being said about you.

Personalities: Willard (Chip) Savoy, ex-Army officer from Washington, passed through Paris en route from Formosa to the States. He was also in Korea. When asked about Formosa, Savoy declared: "It is quite possible that a real world war can start there within the next seven months."

William Rutherford, journalist from Chicago, is planning a lecture tour of India in the near future — at the invitation of the Indian Government. Rutherford has just completed work here with UNESCO as a special consultant to the press unit. He has worked for newspapers in Chicago and New York.

One Man Show in December

Eric Thomas, Boston, has 65 photographs all ready for his one-man photo exhibition here in December at the U.S. Information Service. An art student at the Grand Chaumier for the past three years, Thomas has been clicking his camera at people and places for the past 10 years.

He was a radio operator during his four years of Army Service, and served with the 92nd Division.

Cpl. Edward Evans, Indianapolis, saxophone player with the EUCOM Army Band, Mannheim, Germany, spent a week's leave in Paris.

Richard Wright reports that the film of "Native Son" is in New York, all edited and ready for the premiere. Incidentally, Write likes film work so much he is deserting the writing field (for a time) to make more movies.

Racial Characteristics
Physical

Easiest Way of Carrying a Heavy Load Is to Use Your Head, Palmyra Man Finds

By Hamilton Crockford

Times-Dispatch Staff Writer

PALMYRA, VA., Feb. 23—Shepherd Walker made his decision when he was just a sprout.

No use straining your back when you can use your head instead.

With him it wasn't exactly a matter of mind over matter; pretty much the other way around, as a matter of fact.

But the fact remains, "Shep" Walker has always "carried his load" in Fluvanna County. And Palmyra people can't remember the day when he didn't carry it on his head.

Variety of Loads

A well-balanced man, "Shep" carried there whatever had to be carried—bags of grain when he worked on a farm, camp supplies when he worked "on public works" and always the groceries for his home three miles up the road from here towards Wilmington.

A sack of flour, corn meal, sugar, potatoes or a side of meat—he simply stuffed them into a crocus bag, hoisted it up and took off. Fifty to 75 and maybe 100 pounds or more sometimes on his head, in his heyday—and he a small man, 5 feet 3 or so. (Or maybe that's what held him down; he didn't say.)

"Shep" and his wife, Cora, moved this way from their first home around Columbia longer ago than he can remember—"before the railroad came through."

They became perhaps Palmyra's best-loved couple, Cora keeping the homes in shape and often breaking into a happy dance on the street corner when she wanted to give the folks a treat, and "Shep" taking care of the outside work, using his head, and calling the turn on the weather.

Walks Erect at 75

Failing eyesight has caught up with his wife. But "Shep" is still around every day, tending yards and "bustin' wood" for people, which he calls his chief occupation. And, now "75 or more," he still walks erect.

Unanimously, in fact, folks call him the gentlest, kindliest, and most upright man they know. Just a little hard-headed, that's all.

"Sometimes I think the Master gave me a head half of iron," "Shep" smiled.

"I used to carry a bushel and a half of corn on it from Mr. Walter Shiflett's place over to Tillmond's mill. That was shovin' five miles. Then when the meal was ground I'd haul it on my head to my house, maybe three miles from there.

Carried Oil Can

"When I was in the public works camp once, they ran out of oil at the next camp five miles away, and my boss told me to take them five gallons. I always was a walker, anyway," "Shep" grinned, "and I put that five-gallon can on my head and carried it up and down those hills all the way without taking it down.

"No sir, no art to it. Don't wear anything on my head but just my cap. Guess I just took after my mother. She lived to be 100, and she used to tote a bucket of water on her head and one in each hand and never spill a drop."

So "Shep" just carried on.

"When I bought my groceries from Mrs. Maggie Conrad I'd put 'em in a sack and throw it on my head and go on. But sometimes when I got in I'd run my hand across my scalp and it'd feel just as flat . . . And then it'd start to thompin'.

"So doctors told me now I'd have to stop it and start usin' my shoulders. Said I might hurt my neck socket. When I have a big pile of things to go out now, the folks always find somebody to send 'em by, or I get a ride.

"But I still carry the smaller loads. 'Course I start out with 'em on my back. But I've got myself in such a fix I can't haul things on my shoulders after all these years. Sow hen I get out of sight I just shift 'em on my head and go on."

Seems a doctor can't work a cure overnight for a man who's had a load on his mind as long as "Shep."

—AP

'Shep' Walker Goes Home With the Groceries
In the Bag: 60 Pounds of Flour, Meal, Sugar

Citizens Of Tomorrow Speak

Most Students Say Negroes Are Not An Inferior Race

BY H. H. REMMERS
And Associates

That Negroes are an inferior race has long been the stock in trade of those who would assign him an inferior position in the economic and social scheme of things. They even quote scripture. The curse put upon Ham and his descendants, they argue, is clearly evident in the inferiority of the Negro of today.

Scientists, however, do not accept the racial inferiority of the Negro. Biologists, anthropologists, and sociologists agree that the evidence does not lead to such a conclusion.

The psychologist says that this belief in the racial inferiority of the Negro is often only a rationalization—a kind of mental soothing syrup to put one's conscience to sleep. Or, if not that, it is a prejudice learned from one's family or associates.

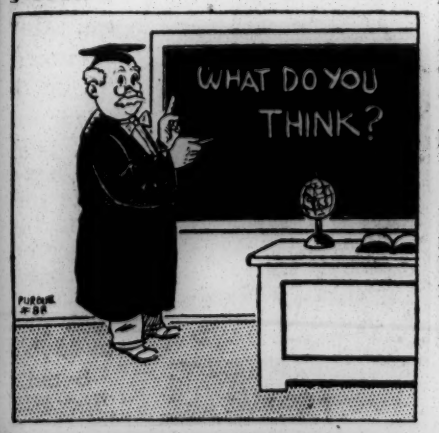
TO FIND OUT whether and to what extent high school students hold each of the two opposing views we recently asked thousands of representative students in the Purdue Opinion Panel these questions:

Is the Negro a member of an inferior race? What is your answer? How would Negroes answer? How would whites answer?

The over-all results are much more in agreement with the scientific than the non-scientific view. More than seven out of ten say "No."

	Your Answer?	Negroes	Whites?
Yes	29%	20%	58%
No	71%	80%	42%

The high school curriculum does not appear to have any influence here. There is no noticeable change from the ninth to the twelfth grades.



When we break down the data for Negroes and whites we get some interesting results.

	Your Answer?		Negroes?		Whites?	
	Yes	No	Yes	No	Yes	No
Negroes	28%	72%	28%	72%	64%	36%
Whites	29%	71%	19%	81%	58%	42%

IN THEIR "OWN" answers Negroes and whites agree almost exactly. Negroes predict the exact answers of Negroes in general, but the whites do not. And both groups are very wide of the mark in estimating the whites' answers, the Negroes only slightly more so than the whites.

It is a curious and interesting fact that the Negroes as a group apparently accept the whites' judgment as a group, and are no better instructed concerning the scientific evidence about their race than are the whites.

Another curious fact is the difference in attitude of the students as showed by their "own" answers and the attitude that they believe others have. The whites, for example, believe their own group to be twice as prejudiced as it is.

They estimate that 58 per cent of the whites believe in the racial inferiority of Negroes, but only 29 per cent actually do. This raises an interesting point. Since we are all largely governed in our behavior by what we believe others think, perhaps one of the most effective ways of reducing inter-racial tensions would be to publicize as widely as possible such poll results as these. The majority of whites evidently are responding to a "phantom" public opinion—one that is largely non-existent.

AS MIGHT BE anticipated, the South as a region believes more strongly in the Negroes' inferiority than does the rest of the nation. Forty-six per cent of Southern students vote "Yes," and 54 per cent, "No." Even in the South the majority would not uphold the doctrine of "white supremacy."

In all three of the other regions—East, Midwest, and Mountain Pacific—only 23 per cent believe the Negro race to be inferior. However, in each region the youngsters overestimate the existing prejudice to about the same degree.

Among religious groups Jews believe less in inferiority.

	Protestant	Catholic	Jews	Others
Yes	29%	28%	22%	36%

Students from higher income homes also believe less in inferiority than those from lower income homes—25 per cent and 30 per cent respectively.

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Racial Characteristics

"IF YOU ARE NOT WHITE:"

'Lost' N.C. Tribe Must Prove Indian Identity

WACCAMAW, N.C. (ANP) — This story might well be captioned "If You're Not White, You Must Be Colored," for that's what 70 families—remnants of the Waccamaw tribe of Indians—are up against.

The Waccamaws, a tribe which has been by-passed and forgotten by the outside world for two centuries, must prove they are Indians in order to gain title to their lands, recognition and status as Indians, such as granted other tribes. But the tribe is finding it difficult to prove.

The tribe lives almost entirely in the impenetrable green swamp at the edge of Lake Waccamaw —from which it takes its name. According to legend the tribe settled there after a falling meteor carved a lake out of what was then a river. The name Waccamaw means "lake of the fallen star."

Victims of Race Prejudice

The main problem facing the tribe is the color prejudice of white residents. According to the local whites, there are only two sides of the color line, and since the Indians are obviously not not white, they must be colored. As a result, the tribe has been the victims of anti-colored abuse.

In one instance, a deputy sheriff and two white men visited an elderly tribal member and beat him so badly he was crippled for life. The assailants gave as an excuse that he was "resisting arrest."

Prejudice was not known to the tribe until 1921, when the Waccamaws constructed a school, using their own labor, money and materials. They then learned that the State officially recognized them as colored and supplied a colored teacher. Rather than have her teach their children, they nailed up the school.

Lost Chance in Congress

In 1943, six tribal members were drafted and assigned to a colored unit, although they had asked assignment to an Indian Scout unit. When they learned of their assignment, the six went home. They were arrested, but the case was dismissed.

During the last session of Congress, two bills which would have granted them titles to their lands and status as an Indian tribe, died in committee because the Interior Department reported unfavorablely on them. Their efforts to prove their racial identity are hampered because all of them are poor and the majority are uneducated.